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Must Remain in
Transcription Room

M 2440

Saturday Night

Nishimura's

8/24/74

MR. NYLAND: So we'll try to make it again, some questions and answers. Whoever can, whoever feels that they ought to do it, ought to overcome any particular hesitancy. I got a note from someone about a question, last night, which I think was discussed but not entirely clarified. I didn't finish the tape; I had it on Sat. the beginning, then I heard the note, then I tried to read the resume, didn't get me very far, and then I put on the end of the tape and I tried to make sense out of that and I was not really very successful. It had to do with fear in the mind but what it actually was I don't know so I think it was Ethel and Ken. Ethel sent me the note. Ethel are you here?

ETHEL HEMSI: Yes, Mr. Nyland.

MR. NYLAND: Ah, maybe we can start with that. Hah, could you? Could you reformulate what it actually was, so that I myself could become a little more clear about it.

ETHEL HEMSI: I'm not sure I understood Ken's question entirely. and, um, As I understood it, something...certain experiences that he had had from Working, later when his mind thought about them could not understand them. And it created a certain conflict in him that his mind could not understand those experiences. I hope I'm saying this correctly.

MR. NYLAND: Um hum. Is Ken here?

KEN DEWAR: Yes.

MR. NYLAND: Ken, is that about what it was?

KEN: Yes

MR. NYLAND: Huh?

KEN: Yeah.

MR. NYLAND: Maybe you can repeat it now in your words. What is the, what is the cause of the fear?

Ken: I -- it's not really fear. It's more like, I think Ethel said it right, it's my mind gets, I think I used the word "perplexed" last night. It tries to hang on to the experience or understand it and it can't. And there are certain questions that become very intense as a result of it, which my mind can't answer.

MR. NYLAND: Well, that would be normal, wouldn't it?

KEN: Yeah, I guess.

MR. NYLAND: Because I think if one has a certain amount of knowledge or the mind is functioning in a thought and the thought ends up in some kind of a wish to do something about what one is thinking about, maybe one goes over into an activity. Sometimes of the physical body, sometimes activity is a continuation of a feeling connected with the thought. And sometimes it may be a wish to understand the thought itself in connection with either association or a logical sequence of certain thoughts leading up to a conclusion. It doesn't matter what kind of activity is a result of the first thought, or the thought which then becomes formulated in the wish to become active. The result is that this activity is different from the thought process, like of course it is different from the feeling process. And it has many times to do then with what is the result on oneself as an accumulation of a fact now, or several facts, is translated into a person into a result which we call an increased understanding. One can even quibble about the ideas of the difference between knowledge and understanding. But I say that knowledge can stay as knowledge. An understanding can only be reached by the an

application of the thought or a feeling in a certain way, indicated by such a thought or feeling in the direction of an activity. And the activity can be threefold, but the result of an activity gives a state for oneself which one again describes and I say I have more understanding about myself as a result of the experience. An experience simply means the application of a thought or a feeling into what we sometimes call the reality of the world I live in in which my personality as a whole experiences something which results in the knowledge which because of it's, ah, application, as a result of the application, becomes much more clear to oneself and then reaches the level of an understanding.

Now that can take place and the understanding is a kind of knowledge which is then based on an experience only . And as such the understanding can be quite... quite well understood, it can be quite clear what is the understanding. For instance, if it is a result of further thought and you see a logical sequence in the thought processes, the understanding leads to a conclusion, that the logic has helped you to come to that conclusion . When it's a question of a feeling and there is an additional information that goes to your feeling which enhances the value of the feeling or makes the feeling itself more active , it ends up with a state in which one is, that the feeling produces for me, in my personality, and usually it moves over into what I really am , a state of excitement or a state of hate or a state of wanting to do more, as it were, that I'm spirited or something takes place in an emotional sense which leaves then, you might say even, it's mark on me . That I also call an understanding. When it is expressed in the physical sense , the result of the activity of the physical , of my physical body , a result of the knowledge that

I have and let's say there is a knowledge of how to become dextrous, when my body executes it the body becomes more dextrous because of that application. And I then have an additional knowledge about the possiblity of my body being able to do something which then leads, as I say, to an understanding of myself, so that the knowledge which I have about the possibilty of doing a thing has been followed by the actuality of doing. And so an understanding is always at the end of a doing period. It doesn't matter in what centers. Now an understanding is a knowledge. It is a little firmer knowlege than ordinary knowledge in my mind. At the same time, since it is a knowledge and it concerns me since it has gone through me in the application of whatever was the original thought, then of course it can lead to a further form of thinking about my understanding, or in consideration of what I am as a reult of having acquired more understanding about myself. And that might lead to a great many questions which remain unanswered. And it is then a knowledge which I have with a question mark which I cannot immediately put into practice because sometimes they don't lend themselves to the practical application. And they stay im my mind and become even disturbing when I don't find any answers to it. And that I think it is also logical to accept that, that one comes to a point in which the knowledge itself stops and cannot be pursued any further because either I don't have the facility of the thought or I don't have, as yet, the possiblity of reaching an understanding since I don't know how to use the thought. I think that state is not so bad, because I believe that there are many things in life that I meet and I have to solve in some way or another which are completely, seemingly idiotic to me, whihh are not logical, which many times I don't

want to do , and many times I cannot do anything with it because there is no clear indication of what I should do about it . I can have many thoughts in my mind which all, which are varied and which all vie for a certain wish for further understanding, and I don't know which one to choose. There are also thoughts about so-called secrets which remain a secret in my mind and for which I have no key to open the door to them at the same time they exist , and I know that I would like to solve them but I cannot solve them at all.

When it happens in ordinary life I simply say, "Well for the time being I don't have enough experience as yet , and I simply will wait until I grow up a little further to see if then perhaps such questions can be answered." For instance, I get stuck many times in the different thoughts about timelessness or a thought about infinity or a thought about time itself as endless or think thoughts about God or even about highwer beings or thoughts about that what goes on the mind of someone else when I have no means of knowing what they are thinking about and at the same time I know that they are thinking . And there are many things that are closed to me simply because I happen to be a person who just exists with the qualifications I have and there are others people around me with different kind of qualifications and that their world is not my world. But, you see, I accept it because it is not of immediate importance that I solve them, and I have no fear about leaving in my mind a variety of unsolved problems . Hoping for the best later and by experience I might solve them and at some time they will disappear because apparently they might only be a thought and I can forget about them when they are not going to bother me. I will have fear for things that continue to exist in my mind when I see, not having solved them, I am led into certain conditions which I don't like or even might

become dangerous or threaten me. And then of course I have fear for that thought. If I have a thought of worry and there is something that I have to do let's say like paying a bill and there is a deadline, and I don't see, for Heaven's sake, what is to be done by me in order to get a hundred dollars so that I can pay that bill. And then the fear is definitely in my mind, and If I don't pay it they will come after me and put me in jail. Now things may not be that serious but certainly I am very many times apprehensive about that what might happen which I cannot as yet understand, and I would like to place in certain categories so that I can live with them. And it is really that kind of a fear when I cannot live with them I am fearful about having them and trying to solve them.

In ordinary life we use simply other forms of association and rationalizations. So that the thoughts them do not appear to be as heavy or as difficult as they are at first. Sometimes it's a question of time itself which heals the different thoughts which are now hurting. And sometimes I make an attempt to eliminate the thoughts by becoming busy in some other direction so that there is not enough energy left for the thoughts which are worrisome. And sometimes when it is extremely difficult and I am in despair I pray to God or to myself by saying "Why, in God's name, do I have to suffer through all of this. Thom It is of course a very difficult situation. That is in ordinary life.

In what we call our spiritual existence, if at such a time a contact can be made with something that is of a higher nature then it will give me a chance to transfer part of the energy which now goes into the worry to the wish in an attempt to become more free from the worry itself. It leads first to the possibility of the

acceptance of that what is as is if I can tell myself that that is the right thing to do . The second possibility is that in making these attempts and I find that there is not enough of that kind of a thought or even feeling for wanting to accept it, I use parts of my body to divert the energy which now goes into the worried state and whcih causes me to have fear . I become much more active if I can do that with my body . And then the energy in the first place will go into the activity of the body itself and it takes it away, at least partly already from the thought or from the mental functioning. But if in addition now, I have a desire to become aware of what my body is doing I set up a possibility which counteracts the influence of the thoughts which are not understandable by me. And the enegy whch would go into continuation of having fear or worry about them is now used very positively for something that I know is Work for me. And the transference of that kind of energy can result in a different kind of knowledge about myself helping me to accept myself as I am including the thought processes which are taking place. You understand what I mean?

KEN: Yes.

MR. NYLAND: Make yourself active, Walk and do intentionally that what you otherwise would not have done . But if the thought can be there and many times by association it can be there because a person who is bothered by Work many times will think of Work as a possibility of getting out of a state. Getting out of the state is a secondary result . The first requirement is to Work for the sake of reaching a different kind of understanding . And on account of that understanding, the original thoughts of worry will diminish . All right?

KEN: Yeah.

Mr. NYLAND: Ethel is that something that you can use?

ETHEL: I think I understand better . What I had said last night was in my own experience , I hadn't experienced that kind of a

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MR. NYLAND: A little louder Ethel. What was it?

ETHEL: I hadn't experienced that kind of a conflict with my ordinary mind that actually the experiences that I have had through Work give more clarity to my ordinary mind . When I think about them I'm much more clear about my aim and what...

MR. NYLAND: I think that's right . It helps to clarify the total amount of mental activity in your mind and give them, some of that energy a direction. As soon as there is more direction, it is not as chaotic , then of course, logically there will be more clarity. As soon as one becomes positive in any condition where one is affected partly towards the negative side or partly towards an unequlibrium that is that different thoughts creafe different conditions in my mind which when they are not solved start to affect each other and cause within me a certain distumbance . If in the midst of that kind of activity I can direct part of the engery for a very definite positivity regarding Work , then of course I help create or I say sometimes I clear up the fog that is in my mind , because it is as if at that time some kind of a light starts to shine as a result of my Work , my wish to Work on myself, and because of that the fog disappears, and the clarity is much more manageable in my mind just to put the little thoughts which still might be there in the proper place.

Work is a solution, without doubt. The difficulty is to find a real wish for wanting to Work under such conditions . Allright?

ETHEL: Yes, Mr. Nyland . Thank you.

MR. NYLAND: Maybe this led to other questions on the part of yourself. Maybe you can help the Group.

Neal Steiger: Mr. Nyland?
MR, NYLAND: Yes.

NEAL STEIGER: About finding this wish, the difficulty of finding the real wish.

MR. NYLAND: Who is it?

Neal: Neal Steiger.

Mr. NYLAND: Yes, Neal.

NEAL: I've been considering the Work of my day and as I look at it I can't help comparing it with the Work of other times in my life as I see it. And when I do this, I see that sometimes there's a period in my life where I'm very much made intensely aware, as it were, of my need for Work and very much more constantly in touch with how asleep I am. And during such a time my attempts are very much more numerous and very much more intense. When I compare my day or my week with a period such as that I feel as though, I wonder is it possible to-to have that intensity to be able to bring that back.

MR. NYLAND: Yeah. It all depends how deep the memory is. If the memory is just a little flash in the pan it won't do much because you're busy with your ordinary life and that gives a certain momentum and there is no chance to get a pin in between.

NEAL: It's very strong.

MR. NYLAND: If it is strong.

NEAL: The influence of ordinary life is very strong.

MR. NYLAND: Then you have to have some help. The way you may help - you have a talisman, a little symbol; sometimes it can be physical like many people have a cross when they are religious. Sometimes it is a different something of one self not necessarily a symbol of different kind of religion but something that belongs to you which has a very definite meaning for yourself and has been, as it were, infested by that what is your life force. You know for sometimes

Mediums ask for something of yourself , like maybe a key you use often or perhaps even a pencil or something that actually belongs to you. And the understanding is , or the reason for that is that when I use something quite freqently, that what is being used receives part of my atmosphere. It's true ~~miraculous~~ of a variety of things, you know, I mentioned a pen. One sometimes can wish that pen to be such part of you that you don't want to give it to someone else in order not to break the spell of the pen representing part of you. Many times driving a car , many times ~~when~~ that one doesn't wish a person to play on one's piano , many times you don't want people to wear your hat and you're even afraid of having them wear something that belongs to you which is of an intimate value. A talisman should be of that nature. I say physically it can be any kind of a thing ~~that~~ with which you now associate something else of value. So that whenever you touch it , not even necessary to see it , whenever you touch it you are reminded because of that what it represents of something that was also important to you . And you make the relation between the talisman and the previous event such that if at the time we have that event you produce the talisman and you tell it to yourself, "Don't ~~let~~ make me forget this moment."

It's one way of intensification of a past event. You have to wait until maybe you have it again when the original impression is not so strong. At the same time without a talisman one can take a certain section of one's life of the past . You can sit and think about that and you can within that kind of quietness reproduce the feelings ~~that~~ which were connected with that event. It's not a matter of exaggerating . It is a matter of being quite pure about your feeling at that time when having that experience , which of course

you don't wish to forget. But now you want to introduce into the memory of the feeling an intensification regarding your own emotions. You can do that . It is a form of acquiring quietness. It's a form in which one considers for oneself the possiblity of meditating emotionally about a certain object. The object in this case is the memory of your experience. So one intensifies it by placing that original event or the original experience against the background of eternity.

I use that word intentionally because we don't know what eternity is, but one starts to consider the experience one has had in a different light even different from the time when one experienced it, and places it against something that is of much more value at the moment when you happen to think about it. And from that moment on that becomes your talisman. Because, all you have to do at the time that you wish to recall it is to recall the totality of the substance of an emotional experience at the moment when you happen to think about that event in your memory . You understand that?

NEAL: I'm trying to understnad that.

MR. NYLAND: Yeah, it is good to have certain events of one's life as it were, categorized, ready for use. I talk sometimes about the psychological cabinet.

Neal: Yeah.

MR. NYLAND: It has a hell of a lot of medicines which are just ordinary which sometimes one knows about psychologically , you said come to yourself or let it settle down or take a little walk or drink some water or sometimes I say take a deep breath . All those are just little bits of things out of the book of psychology which helps a person in ordinary life really to, to become a little bit more quiet. But when it's a question of something that really

is instructive for certain parts of myself like in this case the valuation of a memory , it requires a special kind of medicine. And that medicine is also stored away in the psychological cabinet, but it is not used, not so often . It only should be used at certain times when it is really like an emergency . And it can only be used in a very small quantity . Something of that kind as a little medicine that is on the shelf, you look at once in a while and you even can say, "I hope I won't have to use you too much ." The question of using much may be a little deleterious and then it wears off as having potency. And the reason that one asks and says to oneself , "I hope I won't have to use you too much," is simply to encourage oneself to produce at any one time within oneself that same kind of medicine . This is the intensity of a feeling, emotionally expressed regarding the background, I say again, of infinity. In that kind of a state , partly as a relaxation of giving oneself completely to that what is of a higher value in which one wishes to part completely with oneself as a selfish desire. That one wants to give that what one is totally even it if kills one . I mean that is the phrase . At such a time there is something possible within oneself and it functions very much, I call it now, a psychological gland , like a pituitary or like a pineal, it is actually secreting emotional spriritual energy at the time when my Kesdjanian body is in need of it . And the wish not to have to use the medicine out of the cabinet , although it is useful , is simply that it should stimulate me to wish to make for myself that what then at the moment is available without me having to go to the cabinet. Do you understand? More and more living in the present , not in the past and not in the future will produce the functioning of the psychological glands. All right, Neal?

Neal: Thank you.

MR. NYLAND: Yah.

MARK HORSTMANN: Mr. Nyland?

MR. NYLAND: Yah, who is it?

MARK: Mark Horstmann.

MR. NYLAND: Mark. Yes, Mark.

MARK: I'm having a little bit of difficulty lately. It's my understanding in Work that any aspect of myself that I, that I feel is not becoming or I should be a certain way... I believe that I have to accept those things and that I shouldn't try and change them. But here of late my conditions like it's been brought to me certain things about myself from like other people, like the way I am and it's like I want to believe that I should just let those things go because I have to accept myself the way I am I shouldn't change them. But on the other hand there's a feeling inside me that I could be just a little bit lazy in not trying to change things. But like with Work I can't see any reason to try and change them. But I don't want to be lazy, you know, I want to do what's right.

MR. NYLAND: Mark, were you there Thursday?

MARK: Yes.

MR. NYLAND: Do you remember the conversation of the question first of George?

MARK: Yeah, very well sir.

MR. NYLAND.: And afterwards the question of, who was it? Of Alice. Huberman.

MARK: I don't remember Alice so much.

MR. NYLAND: But that was the most important one. I mentioned at that time, there are different steps in Work. And that in order to establish

the real absolute value of my knowledge regarding myself, it is first necessary to go through the period of full acceptance of that what I am. In that process it doesn't matter what kind of a change I make because it is equal to my "I". It doesn't make any difference in what state I am as far as the observation is concerned and the requirement of impartiality. So in that way the acceptance helps to build an "I" to continue to function in a relation to myself. I give it more and more food by the full acceptance of myself in the eyes of this "I" when it, as it were, looks at me, and simply contemplates my life as being expressed without going into any detail about the form of behavior. When this "I" has grown up, when it actually becomes more mature, it is ready to tackle different other aspects for the further development of an "I".

In the life of Christ, Jesus, there was a period when he was 12 years old that he came to the temple and he was forced, at that time, to explain the scriptures to the different Pharacies and Saducies? and whoever were teachers at that time. Between the age of 12 and the age of 30 he disappeared, and again it was necessary for him to accumulate more knowledge and experience and we assume that he was during that time with the Essenes.

It is every once in a while necessary to appear in daily life with an "I" which is not as yet full grown in order to give it a chance, as it were, to test itself out to find out what is the value now and to profit by such an experience.

The first period for an "I" is the necessity of the acquisition of impartiality. With this impartiality now to be tested, I go out into the world into conditions where it is required to see what I can maintain and in what respect I fail. This is a very

small beginning of an application of an "I" in my daily life. At the same time it's necessary for the continued growth of an "I" receiving at that time a knowledge where it has failed and where it still should require more study. That particular period we sometimes talk about as an application of an "I", first in accepting me and then the introduction of my own daily life and the changes which I make in the forms of my behavior. And the test is that while I now make a change, I wish my "I" to continue to exist. It's a very useful period to find out how such changes can actually... how they can influence the existence of my "I" and many times I find out that I lose myself in the changing and I don't pay enough attention to the "I", and the "I" is not strong enough and disappears.

Well whatever that will lead to is simply that I have to go back and practice much more this whole question of acceptance but this time I introduce another element of timelessness. And so when I now start to understand what it is, what is really the meaning of timelessness and simultaneity it means that the ordinary forms of my thoughts which now are indicated by the changing of myself should first be eliminated before I can actually with an "I" be present to a changing of myself in manifestation without losing an "I"'s existence.

So that is as it were another step. Every once in a while I try already to, to beat myself to it, to see if I can do it really a little quicker because I become impatient and I must remain honest, and many times I emphasize the absolute necessity of honesty; that I must realize that there is a difference between the existence, actually, of an "I" functioning and my thought and my wish of wishing it to be there. Now the difficulty that appears

is first, we do not talk about a change and then we start to talk about a change but for a definite purpose. IN the possibility of having an "I" remain present to me in my changing, I acquire two things: one is the growing up of an "I" further and the receiving food which the "I" needs at that time, and the second is that the changes which I make can only be judged from the standpoint of "I", when I loses its observation, and that that what I make as a change is not in relation to what I should become. Those are the two thoughts that will come to me when I say I have lost out on an "I" not being there, still I made a change. Then I must justify the change. And since I have a choice, every once in a while, in making a change one way or the other, my choice then becomes that to find out for myself which is the change in relation to my aim. When I can become convinced in truth that I have made that change in regarding to that aim I'm justified in having lost "I". When it is just an ordinary little change for the sake of living on Earth or for making it a little more convenient or for the sake of laziness, I start to criticize myself. You see that affects my conscience and then I say, "NO, this is not becoming to me because I wish to become a Man".

You see that, Mark?

MARK: What you say is clear to me. The last thing that's left hanging in my mind is what should I believe, ~~in other words~~ will there come a place in me that I will be able to understand just what it is that I should change for the development of myself, or could I depend on other people for that.

MR. NYLAND: I would not. Until you are fully convinced that your "I" can be there. There's no sense in changing. One can change in ordinary life in order to be more polite and that has a very good purpose for being able to live

on Earth . But The changes that we talk about is to become a spiritual entity . So the change or that into which I wish to change first has to be extremely simple that I can as it were, drop it at any moment , as there is no further attachment to it, and it only has to function for the maintenance for myself as for my life on Earth . So this question of detachment will come in at that time, but it cannot be there unless there is something else that commands me to become detached, which is my "I." And so the solution is always keep on Working until your "I" starts to grow up and having as it were been in the temple and [illegible] found out what is needed for its further growth, then one starts to Work even more because you have known that the little "I" was not grown up enough and you have to Work much more in order to make it more mature. So the answer is always "Work" . Do the best you can in Work as you know it and introduce it time and time again as in a moment in honesty for yourself to come to a conclusion regarding the knowledge of yourself and if possible extending it as much as you can without being disturbed by the changing because each manifestation is a change . So that that change then does not affect the [illegible] existence of your "I" . Your "I" has to be fed with a more sincere and deeper wish that becomes really much more important even then the change in ordinary life . You know now what I mean?

MARK: Yes I do sir.

MR. NYLAND: All right.

RICHARD NELSON: Mr. Nyland?

MR. NYLAND: Yah.

RICHARD: It's Richard Nelson. Last week a question began developing in me when you were speaking about the separate functioning of emotions and I'd like to ask you about this . I understand functions for myself both in ordingary life and in terms of my inner life .

My physical center, my physical body as I understand it, has a, that there's a function for it in both cases and similarly with my mind but I realized I don't understand at all what part my emotions play in my life , in my ordinary life as well as in my inner life , although I connect the development of my emotional center with the developing of my kesdjan body. I don't understand that. I became aware that I really don't understand what part my emotions should play or could play even in my ordinary life . That they only exhibity themselves in me as result of my reactions to other things around me .

MR. NYLAND: In the first place, Richard, don't philosophize too much about it . We used to valuate a person , the three centers in their development , by the three numbers 1,2,and 3 . And we would try to find out what was the value of oneself in accordance with the development of each of the centers . By development I mean now that what became obvious regarding unconscious existence - so just as a personality . And so we described people as 1, 3 2. Meaning that the second one, three, was to as high a development of an emotional content as a human could be or at least was different, quite different, from someone who was medium. The "one" means, meant, that his physical center was not very much developed, no particular control, no flexibility, no ability to do certain things and that his mind was a (cipher?) two, it was just medium. There were other people who were 3,3,1. That means physically very good, emotionally very good, intellectually almost nothing. then there were people 1,1,1, They were very low and they didn't amount to very much.But they had a quality that maybe even in their feeling or in their mind there was something that they wished to strive towards the possibility of what they were not as yet but could and they hoped they could become .

It is interesting if you want to make that kind of a statement for yourself and perhaps you will give a value to your feeling maybe 1 maybe 2 maybe 1½. The aim would be 3; if the others could be developed up to a certain height, ~~but~~ and maybe you could be satisfied ~~with~~ by 2,2,2. Maybe it is at the present time ~~it is~~ 3,1,3. It doesn't matter so much what it is, the final result is an aim of having a 3,3,3. And so it means that when the emotional is a little less than 3 you have to work on that . You don't touch the others.

I don't know when it was. I don't think it was this last Thursday. It may have been the Thursday before. Harry Pharr are you here? You remember? He is not here. Does someone else remember that I gave an answer to him? (yes, yes, yes) You were not there , Richard. Richard: If I was I don't remember, Mr. Nyland, that I heard that. MR. NYLAND: If you were there you have to listen to it again. If you were not there for some reason I can give a little indication. Develop your feeling in ordinary life. Make little attempts to use a feeling in any kind of a form of behavior. Physically or whatever may be as feeling that you express also physically and whatever there is in your voice as expressed by means of having a thought or as a result of a thought, as a result perhaps of a feeling or perhaps even a result of a state of your physical body. Introduce in any kind of behavior form in any one of the three centers something that you would call more feeling, more wish to express it more clearly, more wish to become more emphatic, more wish to really fill it out to the content that it could have so that it could become in that sense much more in balance with your other _____ . Whenever you consider your feelings in relation to expressions of your physical body or the emphasis you place on the desires of it, whenever you consider your

mind ~~and~~ in a wish to talk and formulate, you always must keep in mind, or ask yourself a question, "Where is now my feeling center? What kind of a part does it play during my daily life?" And then you have to use this feeling in a variety of different ways of ~~behaving~~ behaving, ~~and~~ in ~~which~~ which either number 1 or number 3 predominates, but in any egent you ~~must~~ have to add something ~~which~~ to what is the expression of this number 2 whiah you are feeling.

Your voice is excellent for that purpose. It requires much greater flexibility in having an ability. You use your voice for a certain purpose of expressing, of making ~~that~~ something what you say convincing, and the emphasis, and as I mentioned at that time, real enunciation - real clarity ~~of~~ in the sound ~~you~~ you make . But there are many other ways by which it can be done-it need not be the voice.

It may be the way you look at someone. It may be the way you shake hands. And maybe you express your feeling for someone by being a little more demonstrative or having something that you recognize as somethingof someone else as expressing feeling to which you react in the same kind of a feeling way . If someone is enthusiastic ~~and~~ it becomes... and it affects you, then you can become enthusiastic. If you have something that you read and it really affects you in your emotional sense, you should say aloud, "Isn't this beautiful!" And mean it. This you do in ordinary life. You make much more of a wider basis on which you can apply Work. And then having tasted much more of the facility of an emotional life,, you now start to extend emotion in different directions which are useful for the future of your life itself. ~~That~~ That is, the future of your growth becomes dependent on the kind of ~~emkin~~ emotions you have. When the emotions are only for yourself as a feeling and even some high wishes

that you want to achieve certain things in ordinary life - all that is quite right but it's just a little bit of a (stand?) selfishness is only a beginning. It has to extend much further than just being a little selfish because, after all, what the hell is selfishness? Just what you think is right is nonsense. Other people have a right to find out what you can do even for them and your wish to do it for others already becomes apparent. But of course the question of the consideration of life itself as expressed by a variety of different forms of life which now exist and also are being destroyed. How much are you involved in Cypress (Cyprus)? And the poor people who have to, like refugees, have to go away because the Turkish army gets there. And they become ———— , they have to leave their house and home and everything and set up somewhere in Nicosia. Does it affect you? Does it affect you when you realize that many people die from hunger? That in Africa they cannot grow things because there is a constant drought? Are you sympathetic to the people in Kansas, who didn't have rain and they have a crop that goes haywire? Do you feel for such people? Do you feel for the pain of other people? Do you feel for the pain of animals? Do you care? In many ways do you ware that what happens around you? That which you can imagine but you also know which is there. To what extent do you extend yourself in a spatial relationship towards certain things which you only dream about or hear about and which are not close to you, still could affect you. This is one way of the acknowledgement of life existing and where in the terminology of us (you say) is it answering the purpose for which it was originally created?". And then you start to think much more about such particular subjects, such possibilities of what is the meaning of my life as well as the meaning of other people's lives . What is the meaning of my wish to work which I express intellectually and then

try to apply, And then wish to continue with athat kind of an endeavor by means of a Wish, a real Wish within myself wanting to grow up. How deep is your Wishto grow? What do you consider necessary for yourself that you can say this is undevelopedand I want to attend to itand you stamp your foot, and you make up your mind and you swear. And you simply say this I am going to do . How much have you been disciplined in that sense to allow certain statements to take the upper hand in your life and connect it witha promise. How much are you willing to do in such a way against the grain when you feel that your emotional or feeling center is lazy? How much do youwant to get out of your way to help someone else who seems to be in distress? What is it that you wish to do regarding caring for others forms of lifand that may include almost any kind of a form. That's a period ~~that~~ you have to go through because you have to learn it. When it's not sufficiently developed you have to make attempts really to make it, make it grow up. But of course it isn't all . The finer problem is the totality of life exisiting everywhere and always in the Universe. The question of your religion and I mean by religion only a relationship in which you see your life and how it ought to be conducted in relation to that what is of a higher value . All information you can get about spiritual life , about spirituality in general , about the possibility of such souls existing, and perhaps even affecting you, and that which is potential in your astrological chart. You would wish actually to find out how to get freedom from this earthXXX . How to live in accordance with that what you have to do and have a sincere wish for wanting to do it to an extent you really want to grow up. And that is not mental. That's a very definite feeling that one has

in relation to that what exists and you can believe in. You don't have to question too much with your mind and you don't have to philosiphize about it. How much are you affected by the stars// in winter when you are standing and you look at them and it's absolutely quiet? How much are you affected by the wonders of nature? How much are you affected by the honest attempts of many people in adventure or in pursuing their aim and their failures and you feeling with them of what they actually then experience? How broad is your life? How much do you want to open it? What are you willing to let into your life for a further development of that kind of feeling into an emotional deep in depth ((emphasis) of living and reaching if you pos ibly can a spiritual value. Those are the questions first. It's not, it's not that you have to formulate any terminology of God, or not any philisophy in whatever you want to express (?) for your self psybhologically. It's a very simple matter. One is in awe for that what is higher, to what extent I am actually affected, that every once in a while in experiencing it, I start to tremble. When ever you enter a church, if that happens to be a possibility, how much are you as Kierkagarrd would say, in fear and trembling? How much is there within yourself of a wish not wanting to see that what you are because you cannot stand it? These are problems; they can be solved by oneself if you wish and if it is too difficult to solve and you know something about religion, maybe there is a possibility of making contact with higher forces of Life and you can pray. It depends entirely on how you consider your life to be. If it is already sufficiently filled with, with intellect, of course you won't do anything about your feelings. I think if that is the case, it's wrong, because emotions are the means by which one makes one's Work. Not your intellect. So I hope you can develop it. Ask other people to give you a kick in the pants when apparently you are too cold. That ought to warm you up. All right Richard?

RICHARD: Yes, thank you Mr. Nyland.

MR. NYLAND: Allright. Be enthusiastic. Live. What is really Work? You know what it is : It is a wish which wells up within you. It is a springof water. When it is really functioning as a spring of living water, it flows over, it bubbles up. It doesn't care anymore who catches it. It only has one aim-to be able to be a spring, springing up from this earth, and expressing itself as wishing to be free from this earth by coming out of it and then of course running in all kinds of directions. Your wish should be bubbling. There should be that kind of enthusiasm of having an opportunity to ~~wanting to~~ find out what actually you can become and your wish should be, It should illustrate that, it should magnify it even at times. It should have a wish as if you could make out of an ordinary well a fountain-that would be wonderful. What is really a geyser? You know, like at Yellowstone Park. There is much more life, and it is spouting up because there is pressure within. If one can have that in one's enthusiasm it becomes communicable. It is becoming really something that you can start someone else - it can kindle enthusiasm in someone else so that even you might say they are struck. They say, "Yes, by God, you are right" because those moments I do know and I have known them when I was young and it was beautiful for me because it doesn't, it didn't allow for any particular thought. And then you say, "I grow up, I become a little older and I look at that spring and there is no water." And the spring is dry... (pause) The surrounding becomes a desert... and sometimes your life is empty. You see such a pity. I say many times you have allowed it because you didn't encourage the springing forth to be fed and it may be because of different conditions under which you have lived. And it may have been very difficult to overcome certain obstacles that were there but that need not prevent you any times that you see that you are in search of water and you come to your own well and there is nothing there, then maybe you say, "I need a pump". Well, a pump is also okay, it's not like living water. It's a little artificial but a pump

would require that you dig it, rather that you dig a well and maybe you have to go through rock and wh atever depths you have to go, and maybe you can get water under pressure and then it will be very good substitute. But the most ideal way of living is when there is an overflowing of that energy like in a child. When it runs around like a chicken without a head but is happy and it doesn't mind who hears it and is not subject to any kind of a criticism or rather if there is any it doesn't pay any attention to it. I said many times you give a child a little present and then it runs away because it is happy. And we educators as we are, parents we say, "Ahh ahh, little Willy, come here and say "thank you Uncle" And you spoil it. This is what I mean. When the well is actually bubbly you put a little pump out over it, you want to control it. Let it come out freely. If you think you might be ashamed, go in the woods and sing at the top of your lungs. Really, make things in that way available for yourself. It will help your feeling because it will have to come out in some way or another, and a channel has to be made and it has to be made wider and you have to do some work maybe for it and perhaps you have to use a shovel and you dig out the well a little bit so there is more chance for the water to come out and maybe it starts to bubble that who knows what you can do about the pressure inside. That's what I mean-you need your feeling for Work; without a Wish you never will Work. Your mind is too cold. The consideration of a mental necessity will not make you Work. You have to have something to start that engine, that is the spark. When that isn't there, the combination of air and gasoline can stay the way it is. The attitude of physics, you might say, is air and that what is gasoline is the quantity of thoughts you have. In the first place, they don't mix very well, but it needs a spark to ignite it, and that you do, you remember, how we had to crank up the engine when there was no self starter. That is the effort that has to be made with a crank, and you, all of a sudden there it starts because you happen to get it to the right position of compression and that the spark was at the right moment and there it started to turn.

Look at your life like that. If you don't have enough of a self starter yet, then manybe you have to do the dirty work yourself. But make it so that there is a chance that what what is really as aliveness in you can bubble over and let it. Maybe at times some other people can drink. When you have a great deal to give that way then they will come they will be contamininated by your, your sincereity of wishing to live. What other questions have you?

ALICE HUBERMAN: Mr. Nyland?

MR. NYLAND: Yah/

ALICE:It's Alice Huberman.

MR. NYLAND: Who is it?

ALICE: Alice.

MR. NYLAND: Alice Huberman.

ALICE: Yeah.

MR. NYLAND: yah. Not the same question I hope.

ALICE: No.

MR. NYLAND: All right.

ALICE: I'm afraid it's alittle bit theoretical.

MR. NYLAND. Oh. That is all right. There is always another side to theory. All you have to do is to turn it over.

ALICE: Mr. Nyland, I've been reading Purgatory and in that chapter Gurdjieff states very clearly that in order to free ourselves from the state of Purgatory one must Work but he uses the term Being-Partdolg-Duty. And then he defines that as twofold: involving conscious labor and intentional suffering. And I've actually had this question for quite a while and I know that occassionally someone will ask you about particularly intentional suffering, and I still wish to ask about those two phrases: Conscious Labor and Intentional Suffering because we don't use those terms in our own terminology and yet I believe they're very connected to Work.

MR. NYLAND: Darling, I don't know haw many times I have used them over the years.

ALICE: Yes.

MR. NYLAND: We even have the three body diagram with which I hope you are familiar. We've even compared a particular place, saying this is where Conscious Labor and Intentional Suffering starts.

Alice: Yes.

Mr. NYLAND: You remember? The "fa" place of the soul.

ALICE: Yes.

MR. NYLAND; Now before we reach that we have to go through "do re me." And we have to go through a variety of different ways by which one starts to learn first about Work. What it is, then the application. Then the knowledge of oneself. Then the wish to have an "I" present to my ordinary forms of behavior and receive instructions. Then to see what are the limitations of my capacity in the form of what we call experimenting with having an I present in different conditions of myself which are not familiar to me, although they are within the framework of my possibilities. So that preparing, that, the preparation I've called this as far as the soul is concerned, a period of gestation. And then, at the moment when the soul is being born, that is at that "fa", it starts its life on earth or in the relation to other conditions in which life is expressed, without actually defining the place where that life then starts to begin. There are different ways of interpreting it. But then it is necesaary, and then the Purgatorial chapter is over. And then comes the selection out of Purgatory to wish to continue with the formation and building of a soul. This question of intentional suffering means that I will create conditions for myself which I know will make me suffer and which in ordinary life I always have avoided and I never wanted to do it because I didn't like that kind of suffering. This time I say that if I create such conditions and I create them, not waiting for the conditions of ordinary life, of the earth or people around me, but that I make them. I will go into that kind of a state of wanting to suffer only for one reason, that I want to make absolutely sure that my 'I' can become

permanent. The question of the 'I' is the permanency of ~~the~~ my soul. When that is acoomplished the 'I' has done its duty. And so at "fa" of that scale the "do re mi" is temporary, the "so la si" is permanent, and the beginning of attempts to become permanent is an indication first of the creation of conditions which are difficult, exteemely difficult for me and for which I need additional wish in the form of conscious laboring to overcome the difficulties that will be in my way. That is, at that particular point where I need everything I can get. I need everything that has been produced in my physical body. I need everything that was produced during the peroid of kesdjanian body started to grow up and reached to its full development at the "si do" of that octave and then I wish to receive everything that is available and can be given to me, my soul, for the purpose of further growing up. And it is at that point "fa," where the outside shock is produced by the influx of the total quantity of emotional energy which has accumulated and is then released from the "si do" of the kesdjanian body. That's why I ask do you know the three body diagram because you've got to visualize that if you want to reamin theoretical about it. Then you have to see it, what actually is the place where it belongs and where it can be talked about. But we are not really not that close and it is only good for perspective . But really to say, "Yes I Work consciously and I ~~am~~ labored, even, and I know it is intentional suffering" and so forth, for me it is ~~still~~ have blah blah . It exists, we know, and it has to be met, without any doubt, because there is a loosening up with certain things that still a little do require a wish to really separate from that which is bondage, and I will only reach the bondage when both my physical center, my physical body, and my kesdjanian body are ready to die . You understand it?

ALICE: Yes.

MR. NYLAND: All right . Look at that three body ~~problem~~ diagram. It can be quite helpful.

PERRY TEMPLETON: Mr. Nyland.

MR. NYLAND: yeah.

Perry: This is Perry Templeton.

MR. NYLAND: WHo?

PERRY: Perry Templeman. I was here last week. This is my third time here.

Mr. NYLAND: Yes, this is your third time.

PERRY: Yeah. I just suffered from a spinal injury not too long ago and I have an awful lot of time to Work on myself because I'm not responsible right now to take on a job or support myself by orddinary means so I...

MR. NYLAND: I suggested for you to read, didn't I?

PERRY: Yes, I just got the two books. BEELZUBUB'S TALES and MEETINGS WITH REMARKABLE MEN. Just got 'em.

MR. NYLAND: Did you get ALL AND EVERYTHING?

PERRY: It's written in three series .

MR. NYLAND: Yah, yah. Did you get it?

PERRY: I got BEELZUBUB'S TALES To his Grandson?

MR. NYLAND: Yah, yah, that's what I mean. It's written in three books.

PERRY: I find that every time after making efforts that I'm able to remember myself to some extent,

MR. NYLAND: Yah, what does Gurdjieff say in the beginning of the book. Read it for the first time like you read any other book . Are you doing it? Have you read it?

Perry: I just got the book yesterday. I'm reading it.

MR. NYLAND: So you haven't . That is now the requirement. In the meantime you're not Working. Forget it. We're now in a new direction under the advice of Gurdjieff. Not Ouspensky , not anybody else who has written about Work, not even us telling you how to Work. Now you are reading, you have plenty of time for it, you read it for the first time like any other book. Don't question it even it is stupid, and the sentences are too long and you can curse Gurdjieff a little bit if you like, but keep on reading. All right? Yah, you can soak it in. Whatever it is, if we have a meeting you can listen, but you cannot as yet ask questions because you really don't know what you want to ask.

PERRY: And other than reading the book there's no point in trying to Work on myself.

MR. NYLAND: I wouldn't. Not in the first reading because when you read an ordinary book you really don't understand start Working on yourself, do you?

PERRY: Apart from the book, do you think that through the efforts or...

MR. NYLAND: Oh, I think part of the book will make you a little bit apprehensive . I think it's possible, for you can become inquisitive, and at times I think it's even intriguing, and sometimes you ask yourself, "is he pulling my leg?" There are You will have all kinds of reactions to the book itself, to whatever is written. Sometimes Gurdjieff is impossible . Why talk the way he does? Can't he say what he wants to do in two sentences? But keep on going because that's what he asks.)

During the second reading it's a little different because you have to do that aloud as if someone else is there.

PERRY: I read In Search of the MIRACUlous a few times and that's mostly in quotes.

MR. NYLAND: No, no, no , no. Those are not quotes from Gurdjieff. They are quotes from the memory of Ouspansky. No, No. He says that Gurdjieff says it. I don't think that Gurdjieff said it that way. It was an accumulation of a variety of meetings he had been in which he made notes and he put them together and then he put them in the mouth of Gurdjieff as if Gurdjieff was saying it. If he was so convinced of it he would have mentioned Gurdjieff by the Gurdjieff, name and not Mr. G.

Allright? Don't lets consider that authenticity of Ouspensky.

PERRY: Aside from Ouspansky do you think I can, I've been trying to Work on...on...

MR. NYLAND: Of course you will do it. Even if I say don't do it you still will do it. I cannot prevent that. My suggestion is don't Work too much, keep on reading. Maybe by next week you have read, will you? Report on it next week. All right?

PERRY: All right?

MR. NYLAND: But don't be discouraged. I'm not saying this to discourage you at all. It's really to encourage you to keep on going, but let's go the right way. It will save energy at the end. All right?

PERRY: All right.

ELAINE KNIGHT: Mr. Nyland?

MR. NYLAND: Yah/

ELAINE: It's Elaine, Mr. Nyland;

Mr. Nyland: Elaine?

ELAINE: Yes. I wanted to go on from a little bit of a different point of view from what Alice began to ask.

MR. NYland: about What?

ELAINE: I was going to ask if last year when I began to ask questions about participation and then was able over this last year to begin to try to use this and sometimes successfully. I feel like I asked because there was something in me that knew that it was the right time, like I was ready at least to begin to understand it and to try to Work in this way, but looking back on it I don't really know why I knew this except maybe from intuition or instinct. But I feel like, when Alice was asking that question the thing that came to my mind was, does that period of Work of Conscious Labor and Intentional Suffereing also include the next step in Work which is experimentation.

MR. NYLAND. No that was before.

ELAINE: Which is before, MR. Nyland?

MR. NYLAND: Yah, it was before. It still belongs to the temporary scale of "do re mi", and Conscious Labor and so forth is at "fa".

ELAINE: I see.

MR. NYLAND: All right?

ELAINE: That was that part. But that just sparked a question for me..

MR. NYLAND: Experiment is still within your means. It is still there.

ELAINE: It's still there.

MR. NYLAND: It's within your framework. The creation of Conscious Labor is outside your framework. Can we leave it? When I become too theoretical there is a little alarm clock that goes off in my mind.

ELAINE: It's not a theoretical thing I'M talking....

MR. NYLAND: You don't have an alarm clock do you?. Then I am afraid I have to be the alarm clock. All right, we leave it I said. All right?

ELAINE: Okay.

MR. NYLAND: Good.

ELAINE: You know, I don't think I do have an alarm clock.

MR. NYLAND: No, no. you don't. I don't have to see you until next week. Yah, who else? Come all you bozos -- belong to an esoteric group. I explain that to you. Doesn't that have some kind of a result ? What do you think I mention these things for? Just for me to say it and for you to just listen to it? No by God, I don't . I want you to act on it. It is quite obvious that I have a very definite aim. Not only for myself but for the group. And you all have to play a part in that aim. I first start to ask you quietly I almost beg you, then I become a little bit more strong and I emphasize it, as I say, a necessity. Then I say, a little irritated, "MY God why don't they? and I start to give a little bit of an order explaining where you are and what you are not doing and what in my opinion you are supposed to do. And with that I'm patient for quite some time until I see that different expressions of the group are going down. And then I ask my own conscience what in God's name and I mean that can I do to save that situation. I come back again to what I originally have asked you to do. I even give you an illustration where you are, in the middle, and that you stay there perhaps like in the cambium ring not going left not going right just stay. And you fall asleep. And then I say how can I wake them up. Then I give you a task. And you're sometimes so God damned asleep that you don't even hear about it and you don't even dream. You understand now what I mean. Where are you?

PAUL SENGIR: Mr. Nyland. It's Paul

MR. NYLAND: Yes.

Paul: In relation to what you said earlier I have a question about, the problem is, I'm not sure I can formulate it , the question relates to where I'm at during the day. It seems recently that I'm looser inside, and that there is that wish there, and yet that is consumed or covered up in what I would consider mental and physical, almost like an ~~by my ordinary physical~~ obligation in those two areas to do a job and I feel like there's this, something consumes that, or covers that up, and yet it's there.

MR. NYLAND: What do you think is covered up Paul?

PAUL: The wish to work, Sometimes.

MR. NYLAND: But is it so easily covered up?

Paul: Someyimes it seems that way.

MR. NYLAND: Yah, but at other times.

Paul: No.

MR. NYLAND: Can you then when you Work make in-reads in the covering?

PAUL: It seems that that is becoming looser in me.

MR. NYLAND: No, the covering is very sensitive to any kind of an attempt you make. The cover is something that is at the edges not so, not so sharp. It becomes rattled when it is in contact with the vapor of your Work. And so although there may be at times of course still because of ordinary life and that what you have to do of course you cannot really Work because it does not even occur to you and maybe two or three hours go by without having any thought about it. Leave that period of your daily life alone, Paul. Concentrate on the times when there is an opportunity, or conditions are conducive. Use those conditions. I've said hundred thougand times three hours of the morning, that is the time. Two hours in the evening, maybe one hour during the day. And Work like that for quite some time, until there is something deeper within you that becomes more and more indelible. As long as there is that indelibleness it will remain as a Wish and the covering up becomes much more transparent so that at times you can even observe the wish within yourself. You understand now Paul?

PAUL: Yes.

MR. NYLAND: Work when you can and don't Work when you know you cannot. So maybe we stop for tonight. I repeat next week I expect one question after another. I'm not sitting here at my own expense coming to you, because I'm still recuperating. Don't think it is a joke for me. I come here for a definite purpose and if you cannot see it that way I won't come.

MR. Nyland?

MR. NYLAND: Yah, it's too late. Salt your question away until next week. All you now can do is to drink Gurdjieff, to Gurdjieff and may his memory wake you up at certain times.